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AUTHOR Armstrong, Marianne; And Others
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ABSTRACT

Teachers of Arabic, German, Japanese, and Korean at the Defense Language Institute describe classroom activities that have proven effective in preparing their adult, military language students for contact with another culture. Cultural awareness and understanding of the culture's sociolinguistic features are emphasized because of their importance in communication with natives and in determining the student's reception in a foreign country. An American living in an Arab, Japanese, or Korean culture must be familiar with the behavior unique to the country in order to survive. When cultural differences are less obvious, as in German culture, factors affecting communication may be quite subtle but are equally important. Idioms (including proverbs and other sayings) and gestures are highlighted because of their usefulness to individuals with a limited command of the language. (MSE)

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Expressions of social conventions and language features in Arabic, German, Japanese and Korean and their importance in a proficiency oriented classroom.

Marianne Armstrong, German
Foazi Y. El-Barouki, Arabic
Alice K. Lee, Korean
Motoko Tabuse, Japanese

November 1986

Paper presented at the Annual Meeting of the American Council on the Teaching of Foreign Languages (Dallas, TX, November 21-23, 1986).

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Introduction

At the Defense Language Institute we teach foreign languages in intensive study programs. Students attend classes six hours a day five days a week. Each student is expected to spend three hours each day outside class preparing for the next day's activities. Our classes are comprised of no more than ten students. Student performance is monitored daily.

We test students at the end of the course and determine how well they can use the language. Students are tested in reading, listening and speaking. The proficiency level in speaking is determined by an oral interview conducted by two testers. During the interview test the student is asked to perform specific tasks. At the end of the test the testers assign a proficiency level.

Today one would not think of teaching a foreign language without discussing the culture in which that language is spoken. At the Defense Language Institute we share with the academic community the recognition that teaching a foreign language also means teaching culture. Culture as it is used in this presentation is seen "to include everything that people learn to do." I borrowed this definition from H. Ned Seelye. His book: Teaching Culture (1984) is only one of many recent publications on language learning and intercultural communication. The significance of sociolinguistic/cultural features becomes even more apparent when language competence is measured by the extent to which a person can perform specific tasks in a foreign country. Moreover, how well a foreigner will be received by the people of another country may well depend more on his awareness of attitudes and priorities than on his linguistic skills. Anyone who visits London will almost certainly observe the queues which are formed at bus stops. If there are two waiting, there is a queue. A foreigner who waits for a bus and who does not take his place in the queue is promptly admonished and his behavior may be judged without regard for his ignorance.

Social behavior and non-verbal communication are even more important when the foreign culture is remarkably different. An American who must live in an Arabic, Japanese or Korean culture must be familiar with the behavior unique to the country if he is to survive. Cultural differences are not so obvious in some instances; for example, differences between American and German cultures. For

an American may not recognize subtle differences when communicating with a German, Austrian or a Swiss.

Frequently used idioms and gestures are very important to a person with a limited command of the foreign language. Without knowing at least some of these elementary features of communication a person may be totally ineffective. On the other hand, acquaintance with proverbs and sayings of a foreign culture may give the student of a foreign language greater insight into attitudes and mores of that culture. This cultural awareness will make him more proficient when communicating with the natives.

When learning objectives are determined by social tasks the student is expected to perform, classroom activities will be interesting. Even the most difficult features of a foreign language can be learned more easily when they are introduced and practiced in contexts which are relevant to the needs of the students. In fact, oral practice can be enjoyable and the student can find satisfaction in reaching the goals carefully set by the teacher.

The Defense Language Institute is a military school and in a military environment soldiers are addressed by rank and name. In the classroom, however, the way students are addressed is determined by the foreign culture.

The four speakers of distinctly different cultures will share with you some of the classroom activities which have proven to be effective in preparing the students for an encounter with a foreign culture.

German

Our German Basic Course is taught over a period of 34 weeks. We have a new program of instruction which is proficiency oriented. Many of our students will at some time be stationed in a German speaking country, and we attempt to prepare them for their encounter with that culture. The German Course Development Department at the Institute wrote the learning materials for the first phase which comprises one third of the course. Cultural and sociolinguistic features are introduced and emphasized throughout the course.

Culture notes which contain "various aspects of German social customs, geography, politics, military institutions and history" are included in our workbook. The student is asked to read these notes at the end of each chapter. They are written in English. Time is set aside in class to discuss the information and when appropriate the students are asked to make use of it in role playing, reporting, describing and related activities.

Here are some examples of how we combine language features with cultural features in the classroom:

We address our students as "Herr", "Frau", or "Fraeulein ". This sets the stage for a learning environment unimpaired by concerns of rank or status. Students are asked to address each other formally and only later in the course do they practice the informal "du".

During the first class meeting the student learns and practices how to address others. For example, with the exception of calling a waitress at a restaurant, he is told never to use "Herr", "Frau", or "Fraeulein" unless followed by a family name. Students are asked to address each other accordingly during classroom hours. The student will also learn that a lady is to be addressed as "Frau" rather than "Fraeulein" when her marital status is not known.

Greetings in German are different in the various geographical regions of the German speaking countries. In Bavaria "Gruess Gott" is as common as "Guten Tag" in northern Germany. Teachers from the different areas provide for these cultural differences when they enter or leave the classroom.

In the second lesson students learn the idiom "Wie geht's" or "How are you?". The culture notes inform him that he may not inquire about someone's well being when meeting a person for the first time. If an American were to follow his social

convention of addressing, let us say, a female hotel clerk at the reception counter with "Guten Tag, wie geht's" he could be faced with an indignant response. A German lady is not accustomed to such inquiry by a stranger. She will usually misinterpret such a question. We also inform the student that hand shaking is done more frequently in Germany than in the United States and remind him that when a German meets someone in the street and shakes hands with him, he intends to stop and chat.

An example in which the similarities between German and English may lead to ambiguity or misunderstanding is: When a German asks someone "Haben Sie Familie?" "Do you have a family?", the uninformed American does not necessarily realize that what is meant here is "Do you have a wife and do you have children?".

It is rather important that the German student learns how to introduce someone to a third person, because a German does not ordinarily walk up to a stranger and introduce himself. Any German who attended a cocktail party in this country for the first time would discover how awkward it can be when there is nobody there to do the honors. We practice this thoroughly very early in the course.

We have had most rewarding experiences with students in the second week of instruction. The team of five teachers invited three sections, about thirty students, to a one-hour "cocktail party", where only German was spoken. Students had learned how to introduce someone to someone else the day before the "party". Apple juice was served and students were to meet students of the other sections. They were asked to introduce a classmate to a student he had not met before and express a personal interest in the newly introduced person by asking questions about him. At the end of the party, after the students had returned to their classroom, each student was encouraged to tell about the person he had met. This was a truly social event. It also was enjoyable for the students.

Role Playing

We prepared a separate workbook "Role Playing Situations" which contains fifty situations of everyday life with some guidelines for the teacher. Here is an example of a classroom activity using one of the role playing situations. When one of our students goes to Germany it may be necessary for him to find an apartment for himself or his family. Using the suggestions in the role playing book we assign:

Student A the role of the person who is looking for an apartment.

Student B the role of the person at a rental agency or that of the landlord.

The scenario is carefully prescribed because we want the student to use particular language forms. We also formulate the individual roles in such a way that an information gap exists between them.

Student A has a minimum of information about the apartment before him.

Student B must give a detailed description of them.

Advanced Organizers

We help the students to read rental ads in German newspapers. Current newspapers are distributed to the students. The abbreviations are explained and such cultural information is provided which is related to the topic. For example, the student must know the meaning of "1-room apartment" in German or what kinds of fees are customary.

The teacher then introduces the language forms which the student needs in order to play the role assigned to him. This includes phrases, vocabulary and idiomatic expressions. Before assigning partners for individual practice, the teacher practices with the entire class. During the student/student practice the teacher functions as a facilitator. After a five to ten minute practice - with the new language forms on the blackboard - each student pair acts out the scenario. Students exchange roles in order to allow the practice of all forms by all students. This scenario may become part of the daily quiz the next day.

You will note from the scenario that the student is required to describe (the apartment to be rented out) and that he must be able to give directions (to the apartment house). These skills are very important to our students who need to demonstrate their language proficiency at the end of the course.

Eating and Drinking

In a number of lessons cultural information related to eating and drinking is given. Any teacher knows that the discussion of food and drink in any culture creates general interest and excitement. We make use of this affective behavior and practice a large variety of language features which easily can be transferred to other contexts.

One could spend a large amount of time on this subject and inform the students of traditions and customs related to the preparation and consumption, for instance, of "Wurst". When we quote German proverbs or sayings using the German "Wurst" the student will appreciate the importance of this delicacy to a German.

Here are some examples:

"Das geht um die Wurst" which means about "It is a matter of greatest importance to me."

"Das ist mir wurst" "That means very little to me."

"Beleidigte Leberwurst", referring to a person who easily feels insulted.

"In der allergroessten Not schmeckt die Wurst auch ohne Brot" simply means that sausage is enjoyable even without the accompanying piece of bread.

Conclusion

In oral practice we remind the student to reuse forms in other situations. We also encourage him to think of and use alternative forms he learned previously. This assists him in manipulating the language in new situations with which he may be confronted.

During oral practice in the classroom the student is asked to play roles or to place himself into situations which require him to perform other tasks such as describing something or someone, giving directions, telling about an event or giving any kind of report. At first some students are hesitant and feel uncomfortable. With some encouragement and very careful correction procedures such sentiments are soon overcome. We have found that if the teacher remains in the background during a presentation and corrects students only at the end, the atmosphere becomes more relaxed. Also, we have observed that if students have something interesting to discuss, they will participate more freely and become anxious to share information.

Expressions of social conventions and language features in Arabic, German, Japanese and Korean and their importance in a proficiency oriented classroom.

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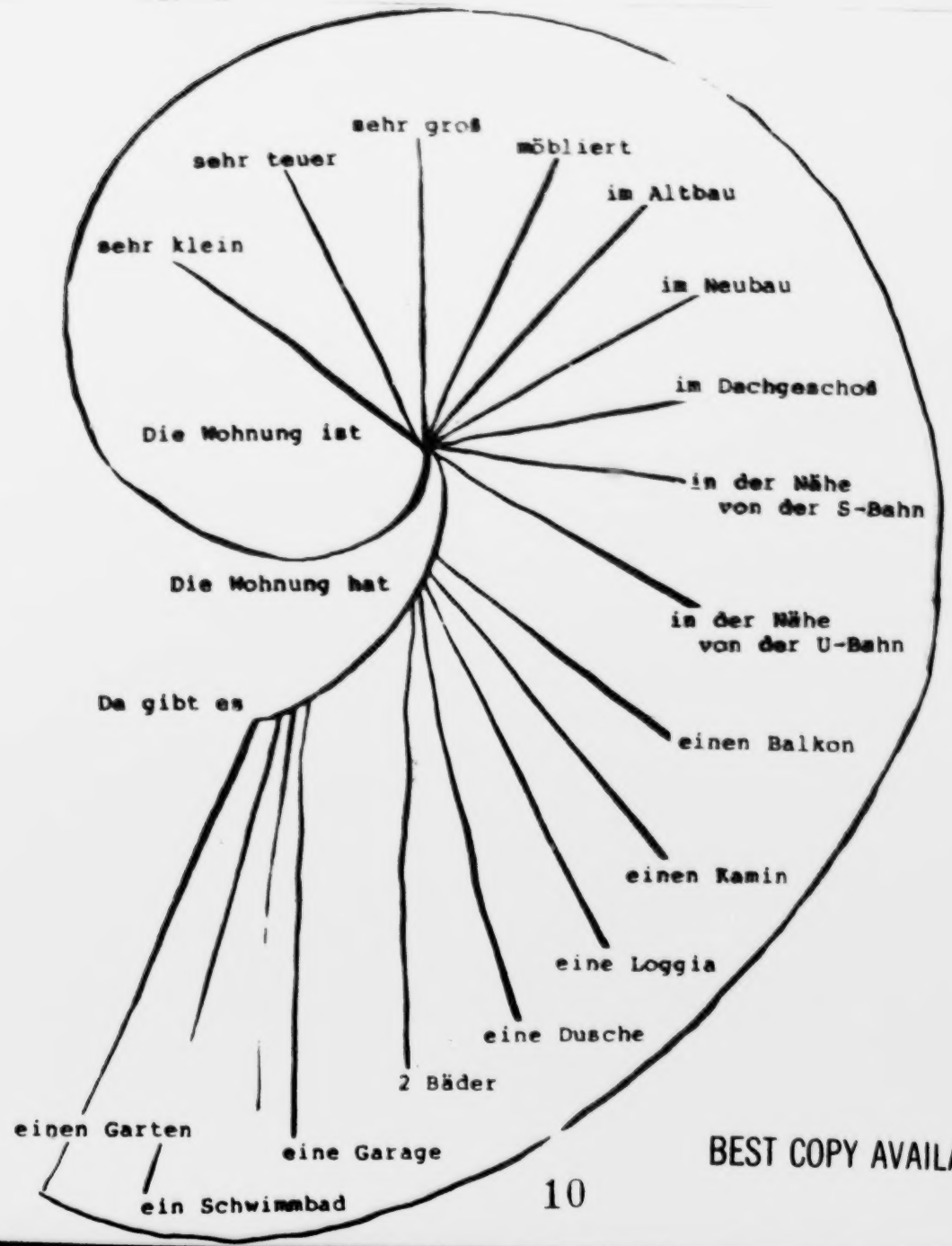
1. Information about our courses.

2. Classroom procedures and the teaching of culture.

3. How we help our students to avoid ambiguities which result from cultural differences.

4. Examples of how the teaching and practice of sociolinguistic/cultural features make classroom activities interesting and how it enhances proficiency.

5. Response of the students to our efforts.



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Guten Tag...

INQUIRING ABOUT AN APARTMENT

Student A

You are looking for an apartment.

Call about one of the apartments below and find out if it is still available.

If no, express regrets and try another one.

If yes, ask questions to get a complete picture of the apartment and all costs involved.

If it meets your needs, make an appointment to see it and find out how to get there.

If it does't, say why and end the conversation.

1-Zi.-App., Cosimapark, Tel. 953075	3-Zi.-Whg., Aubing/Westkreuz Tel. 597421
2-Zi.-Whg., Ruhpolding, Tel. 80663/1071	4-Zi.-Whg., Holzkirchen Tel. 08024/2518

Student B

You have apartments for rent.

Answer the phone.

Say whether the apartment is still available or not.

If no, express regrets, end conversation.

If yes, answer the caller's questions using the corresponding descriptions below.

Accommodate the caller or

End the conversation.

Luxus 1-Zi.-App., U-Bahn Cosimapark, SchillerstraBe 109, 13. OB, 37 qm, sep. Kü., Du., Blk., Schwimmbad i. Hs., 580,-- + NB + 2 MM Kt.	3-Zi.-Whg. Aubing/Westkreuz, Am Wall 26, Part., Busverbindung ins Zentrum, Kü., Bad, WC, 90 qm, Gartenterr., Gge., 870,--, inkl. NK 1000,-- KT.
2-Zi.-Whg. in 2-Fam.-Hs., Ruhpolding S-Bahnnähe, HauptstraBe 5, 1. OB, 70 qm, Kü., Bad, WC, 2 Balkone, Abstell- u. Kellerräume, Gge., 670,-- + KT.	4-Zi. renov. Dachge., Holzkirchen dir. a. Bahnhof, Mühlgasse 7. Kü., Bad, Etag.-hzg., Keller. 950,--/NK, KT 1200,--.

ARABIC **FOAZI Y. EL-BAROUKI**

The Arabic language is highly influenced by Islamic culture. Even the most elementary and most frequent social conventions have their roots in the Muslim religion.To function in an Arab country Americans must gain understanding of many idioms and sayings of everyday life. In our department, the Arabic Basic Course is 47 weeks of Modern Standard Arabic . It is followed by a 15 week course of one of the following 6 dialects: Syrian, Egyptian, Iraqi, Saudi, Yemeni and Maghribi (Moroccan). There are two new courses: 1 **"Arabic for Living,"** 2. **"Gulf to the Ocean,"**These courses are not grammatically structured, rather they are culturally and functionally oriented. Right from the beginning,we introduce cultural information in contextual passages and dialogues that are modeled by the teachers, interpreted into English and discussed in the classroom.

Classroom Activities:

First, an Arabic name is randomly assigned to each student in order for him or her to practice difficult sounds as well as to get a feeling of the Arabic cultural setting. For example, Sergant Smith becomes " " **(Sayyid Nuri)** and Miss Cates becomes " " **(Aanisa Wedad)**. The word "Sayyid" means "Mr. and "Aanisa" means " Miss ". We teach students to differentiate in gender between males and females when using the second person. The pronoun "you", **"Anta"** means (you masculin) and **"anti"** means (you feminine). When students address the teacher they do not use first names but the word **"Ustaz"** which means (teacher)

Arabs often greet each others warmly and enthusiastically.Simple Arab greetings such as **"Marhaba"** which means "Hello" and **"Ahlan wa sahlan"** which means "Welcome", are taught during the first meeting with the students. More complicated greetings are taught in lessons one and two. Many of these greetings are difficult to pronounce and are of cultural value as they are related to Islam. For instance, when students greet in the morning, they learn to say **"Sabahil-khair "** which means (good morning or morning of goodness). We teach students to respond **"Sabahin-nur"** which means (morning of light). The word **"nur"**here means the light of God. In religious terms,
finding the light of God is finding the right way. At the same time , students learn the expression **"Assalamu-Alykum "** (peace be upon you) which is an international greeting used by Arabs and Muslims at any time of day or night to

mean "hello" In lesson two, we also introduce the phrase **"Kaifal-hal"** which means (how are you?) and teach the students to respond **"Alhamdulil-lah"** which means (praise be to God). However, in various Arabic dialects, such a greeting is expressed in different ways. We prepare our students for this diversity among the Arab countries. Lukily, we have a diverse faculty. Students benefit from this by learning, informally, various forms of greetings whenever they meet with these teachers. This helps students to avoid ambiguities and misunderstandings. For example, students learn from an Egyptian professor, the phrase **"Izzayyak"**, which means (how is your outfit?). If the listener has not been exposed to this phrase, he or she would be confused thinking that there is something wrong with the way the listener dresses. Likewise, the students are exposed to other dialectal forms expressed by other nationalities. The Iraqis say **" Ishlounak"** (how is your color?) , the Morroccans say **"Ishakhbarak"** (how is your news?) and the Algerians say **"Ishrak"** (how do I see you?). But the Syrians, Lebanese, Jordanians and Palestinians say **"Kief-halak"**(how is your situation?) or **"Kief-sahtak"** (how is your health?). The differences between such forms become significant when students find themselves in the respective countries.

After a few weeks in the course, teachers start to engage students in cultural activities that include idiomatic expressions and proverbs representing the Arab cultural values of hospitality, generosity and eating habits. For example, the Arabic proverb says: **"the amount you eat is equal to the amount of love you have for us"**. We teach our students to respond to this manifestation of hospitality by being responsive to the host's invitation. If the guests have had enough to eat, or they are on a diet, they can politely abstain from eating by just sampling the food rather than offending the host if they refuse.

We often teach adjectives and other parts of speech through idioms and proverbs. For example, when students learn adjectives of **(long and short)**, certain Arabic linguistic phrases such as **" his tongue is long"**may be introduced to practice the word "long" and indicate the cultural meaning (talkative). As a follow up activity other vocabulary is reviewed. For instance the word"tongue". The proverbs, **"the man is known by his tongue"** or **"your tongue is your guardian. If you protect it, it will protect you. But if you betray it, it will betray you,"** are then introduced. This means, speech controls man's behavior.

In order to prepare our students for proficiency, our teachers , develop their own proficiency based materials. These include communicative situations dealing with daily life themes e.g., in a restaurant, hotel, post office...etc.Teachers also play

vocabulary games with the students. For example, in our department, we teach a game called **"Souk Ukaz"** (the market of Ukaz) to test students abilities in listening comprehension, spelling, pronunciation and translation. This gam is traditionally used in ancient Arabic literature for poetry competitions. In the classroom, it requires that the students formulate new words, phrases or sentences that begin with the last consonant heard in a previous word mentioned by a classmate.Students then, take turns. Whoever lasts until the end without mistakes is the winner. Advanced students utilize their language abilities in acting on the stage.

Interactive Video

The "Gulf to the Ocean" program which we use for supplementation is guided by a functional approach. It uses laser disc and the **Personal Computer** (PC). Segments of the video are introduced to students with no previous preparation; no translation is given to the students. A passage based on four lessons is introduced. First, aurally then visually. Students learning takes place by discovery.

The main concept in this structural global method leads the students from the whole to the small detail. The video program has theadvantage that: **1.** Students work at their own pace outside the classroom. **2.** The program gives them an opportunity to build up a reservoire of knowledge. **3.** They learn by themselves in a very relaxed atmosphere. **4.** They have no obligation to understand this complex situation in one class period as it is the case in the conventional approach.

Generally, when we implement this program we use the program manual to present each of the everyday life activities. For example, in a situation where our students can get to know each others well in role playing, the following theme of "meeting and greeting" is introduced collectively in lessons 1 - 4, by four different players **Nabil**, who is an Egyptian student in Lebanon goes to visit his Lebanese friend **Marwan** for the first time. There, he does not find his friend. Rather he finds his younger brother **Khalil** who says that Marwan is at the university. He asks about his sister **Zeina**,whom he has met earliar, but he is told that she is busy. Classroom procedures go as follows:

1. Students **listen** carefully to the activity as a whole once or twice without interruptions or questions.

2.Students **listen and watch** the whole situation.

3. Students **listen and watch dialogue** of lesson 1. We explain the dialogue in Arabic.

4.Students then listen and watch **sketches and segments** of each dialogue. Students role play situations in small groups. Each group acts alone with the help of the teacher.

5. Students **review** segments on their own during classroom hour.

6. As a **follow up**, we give students a recorded tape for homework and practices.

Non-Verbal Communication:

We teach gestures to convey lexical meanings.This helps a person who has a minimal knowledge of Arabic. Arabs tend to gesture regardless of the intesity of their emotions. The following are some gestures that are likely to be misunderstood by Americans:

1. **Raising eyebrows**: With head shaking sideways means: I can't understand, or hear, I don't get it . This happens when a student gives a wrong answer or not a clear response.

2. **Moving the tips of all fingers of the right hand** and pointing upward and accompaning with a speech means: wait a minute . This is done when a person has said or read something which is wrong.

3. **Gesturing for "come here"** in Arabic is done through motioning towards the speaker with the whole hand, while it is done in America by waving the index finger. It may be considered offensive in the Arab world as it is generally used with dogs and other animals. This is particularly important when teaching the imperatives: come here, go there... etc.

Students responses indicate that they enjoy the relaxed atmosphere when teacher stays in the background only monitoring class activities. Our students value **Arabic for Living** as excellent for speaking because it has many cultural and survival situations that can be used everyday. **Gulf to the Oceon** helps the students to develop receptive skills. Students enjoy the video program because it breaks away from rote repetition and gives live examples on the screen. Our student feedback about the two programs is very encouraging. Both courses give our students a better understanding of Arabic culture.

To learrn more about teaching Arabic culture in the classroom, I would recomend the following references:

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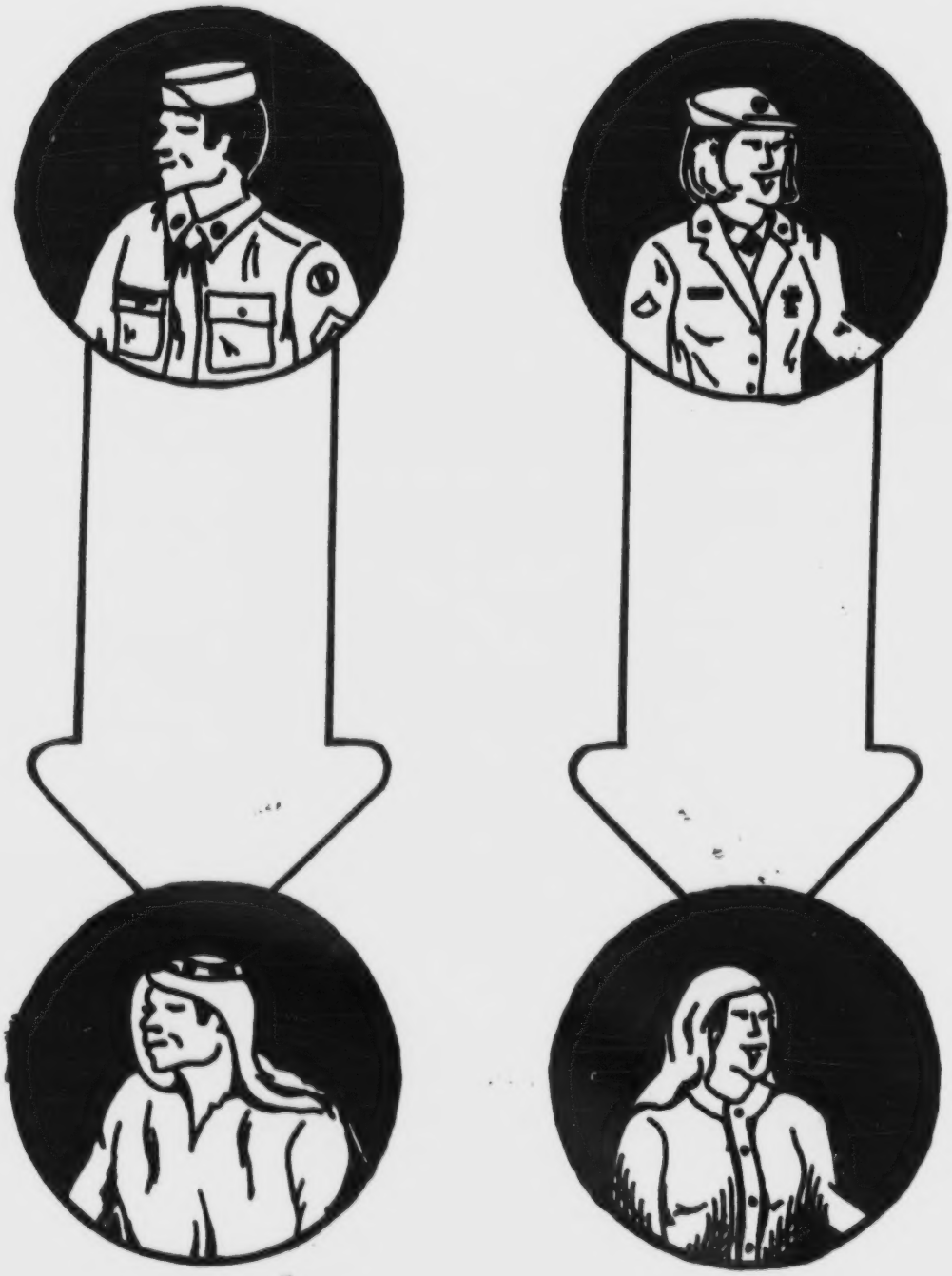


نوري

NURI

وداد

WEDAD

مرحباً أهلاً وسهلاً

Marhaba Ahlan wa sahlan

Kaifal - hal

كيف الحال

Izzayyak

Ishlounak

Ishakhbarak

Ishrak

Kief-halak

Kief-sahtak

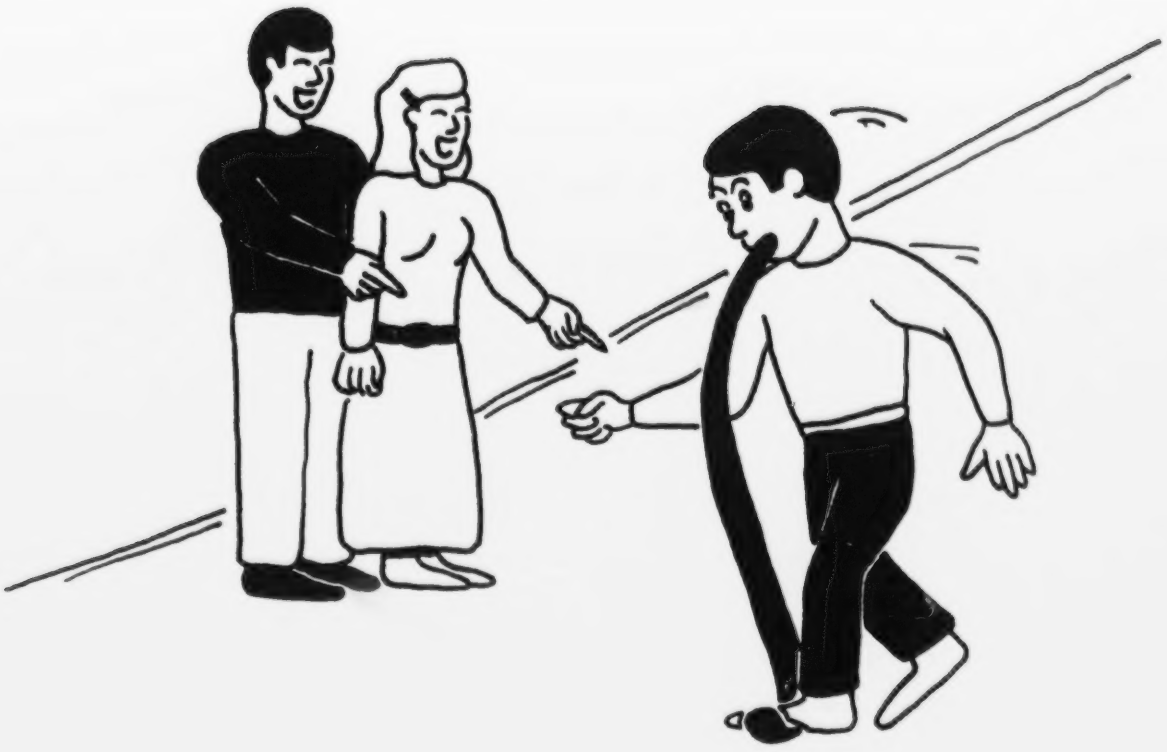
الاكل على قدر المحبة

The amount you eat is equal to the amount of love you have for us.

سوق عكاظ

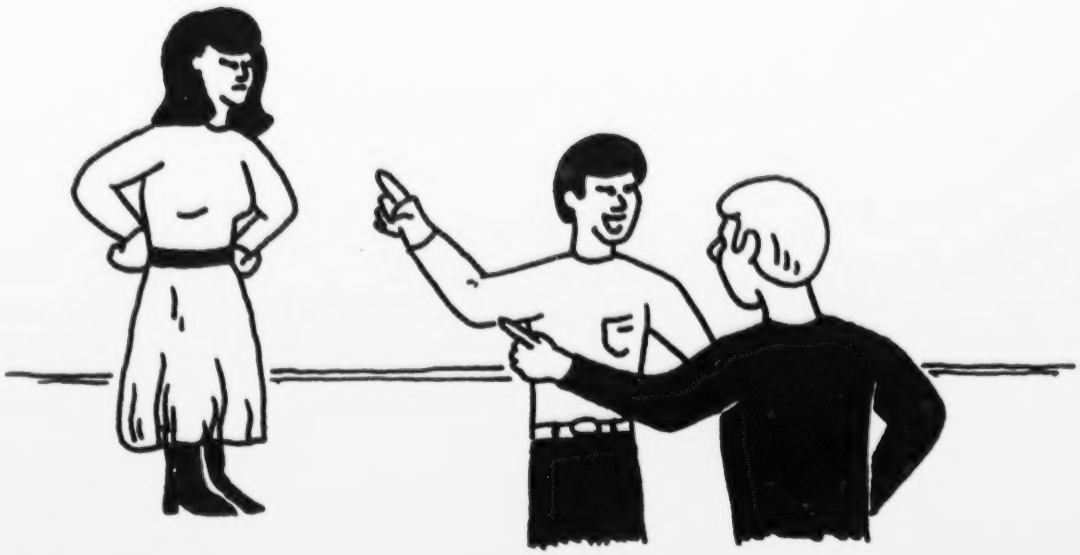
Souk Ukaz
(The market of Ukaz)

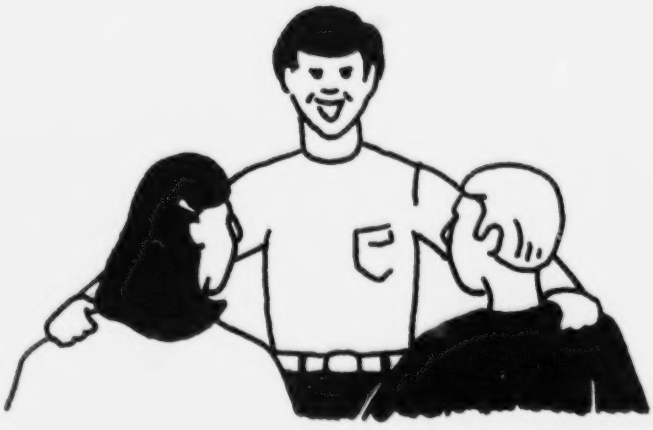
لسانه طويل



His Tongue is long

يعرف المرء من لسانه





The man is known by his tongue

NABIL
الجامعة اللبنانية

Khalil
Marwan is at the UNIVERSITY
Zeina

KOREAN

At the Defense Language Instituee, Basic Korean is taught for 47 weeks. From the start, cultural and area background information is incorporated into the course and is taught systematically in addition to purely linguistic features.

A person from the West who wants to function in Korean society first has to become aware of the different values, attitudes, and norms of behavior. Korean culture emphasizes a hierarchical social system with inherent distinctions between high and low, young and old, superior and subordinate. These distinctions are reflected in Korean speech through extensive use of honorifics and numerous noun, pronoun, and verb endings. If one's level of speech does not reflect these differences in speech with regard to these considerations, the speaker is regarded as rude.

In the Korean department, cultural and area background information is incorporated into the course and is taught systematically in addition to linguistic features. Not only will a knowledge of "rules of grammar" assist students in learning to speak, but a knowledge of "codes of behavior" will also help a student understand how people from different social groups act. The following are some of the ways these cultural differences are introduced.

USE OF VIDEO

In teaching Korean, video is most helpful in developing linguistic skills, particularly the listening skill. Video is also used to heighten awareness of non-verbal signals and appropriate behavior.

Prior to a video session, the students read on the topic they are going to watch. A discussion or a question and answer period follows the showing of a video. For example, a simple greeting, "Annyong Haseyo?" is said with varying sentence endings depending on the speakers politeness and formality toward the hearer, accompanied by an appropriate gesture of a bow or a nod. An explanation of this greeting", Annyong Haseyo?", which in English is "How are you?/Good Morning/Good Evening", is given to the students. This simple greeting carries with it a cultural message, "Are you at peace?" or, "Are you in harmony with others?", and teaches a moral aspect of human relations with the ultimate goal of harmony. At the same time, proverbs such as "Wimuri margaya araemuri markta", which in English is "Upper stream water must be clear in order for the water downstream to be clear", or "Harukanggaji pom

REPRODUCED AT GOVERNMENT EXPENSE

musounchul morunda", which in English is "A Day-old puppy doesn't know how to fear a tiger", are introduced. These proverbs further explain the inherent social order by which Koreans are expected to behave. It teaches that people in higher positions must be a role model, and one must respect the elders/supriors.

In addressing the students, the instructors give Korean surnames to their students whose names sound similar to their English names. For example, Jones becomes Cho; Gordon, Ko: and Park, Pak. The names are then combined with the students' appropriate ranks; General Jones becomes Cho Taejang and Sgt. Park becomes Pak Pyongjang. The instructors also give first names to the students based on their particular personality traits. For instance, Insu (lasting benevolence) or Meehee (a beautiful person). They take delight in having such bames in Korean.

CULTURAL NOTES

Together with cultural notes that are included in each lesson, proverbs, short stories, poems, and essays are introduced to the students to make them aware of possible misunderstandings that can arise between the American and the Korean cultures. For example, "yes" in Korean is not quite the same as "yes" in English. In order not to appear disagreeable, Koreans may often say "yes" when they don't have such intentions. Another example is eye contact. In order to be deferential to the superior, a Korean will avoid looking directly into the eye of a speaker. Although it may appear to indicate a lack of interest ito the observer, it is not a sign that the listener is disinterested in the speaker.

CULTURE CAPSULES

"Culture capsules are usually prepared outside of class by a student and presented during class during the last five or ten minutes of a period". (H. Ned Seelye: "Teaching Culture", 1984). A culture capsule consists of a paragraph explaining one minimal difference between an American and a Korean custom, along with a series of photos or realia. For example, a student would read a prepared statement on the picture where there are two men in the room, one standing without shoes while the other is seated with shoes on. The student will have observed that the shoes are not worn in Korean homes. In the other picture will be a youngster handing something to a teacher with one hand. The student will have noticed that it is considered discourteous to give anything with one hand to his superior; he has to

give with both hands. A third picture will show a teacher asking an elementary school student his age. The dialogue between the teacher and the student will be something like this:

TEACHER: "How old are you?"

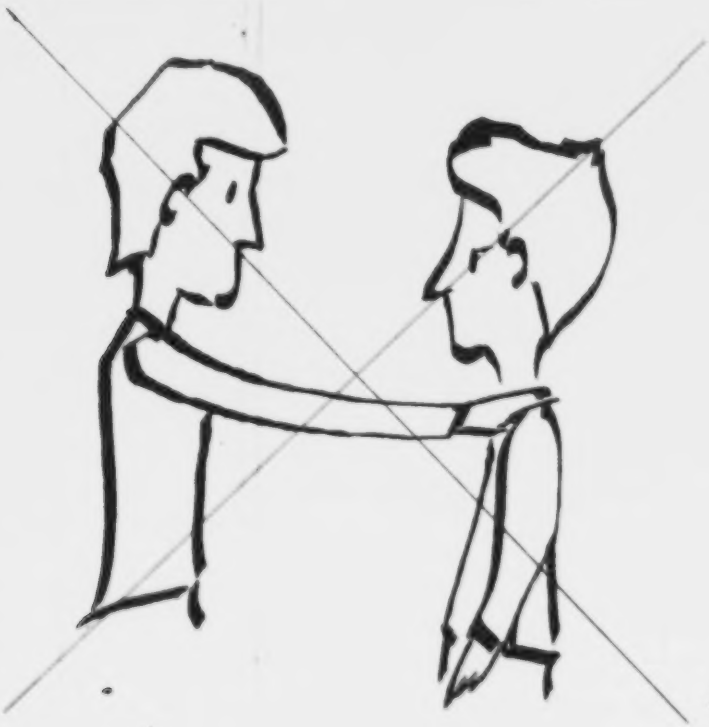
STUDENT: "I was nine but now I am seven"

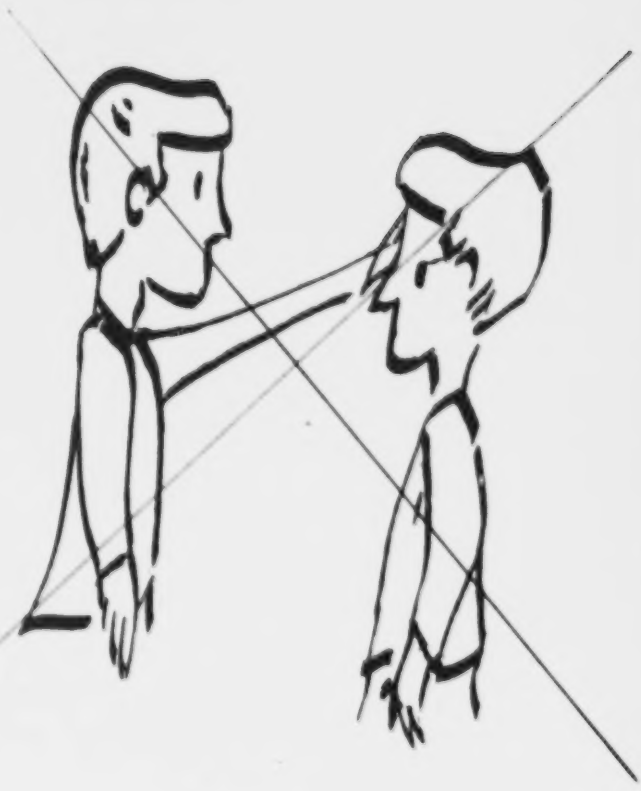
The student must recognize that Koreans consider themselves to be one year old at birth and two years old as soon as the New Year arrives. Therefore, a person born on the day before New Year's day on the lunar calendar would be two years old his/her second day of life. The student's response refers to the age adjustment made by applying the Western cultural system to the child's age. In our culture, it is not uncommon to be asked of one's age. In America, however, one does not ask another's age, especially that of a woman. In Korea, it is perfectly natural to ask one's age in order that one may choose a proper speech level to establish one's position, from which one addresses a person with deferential, familiar, formal, informal, or humbling nouns, pronouns, or verb endings.

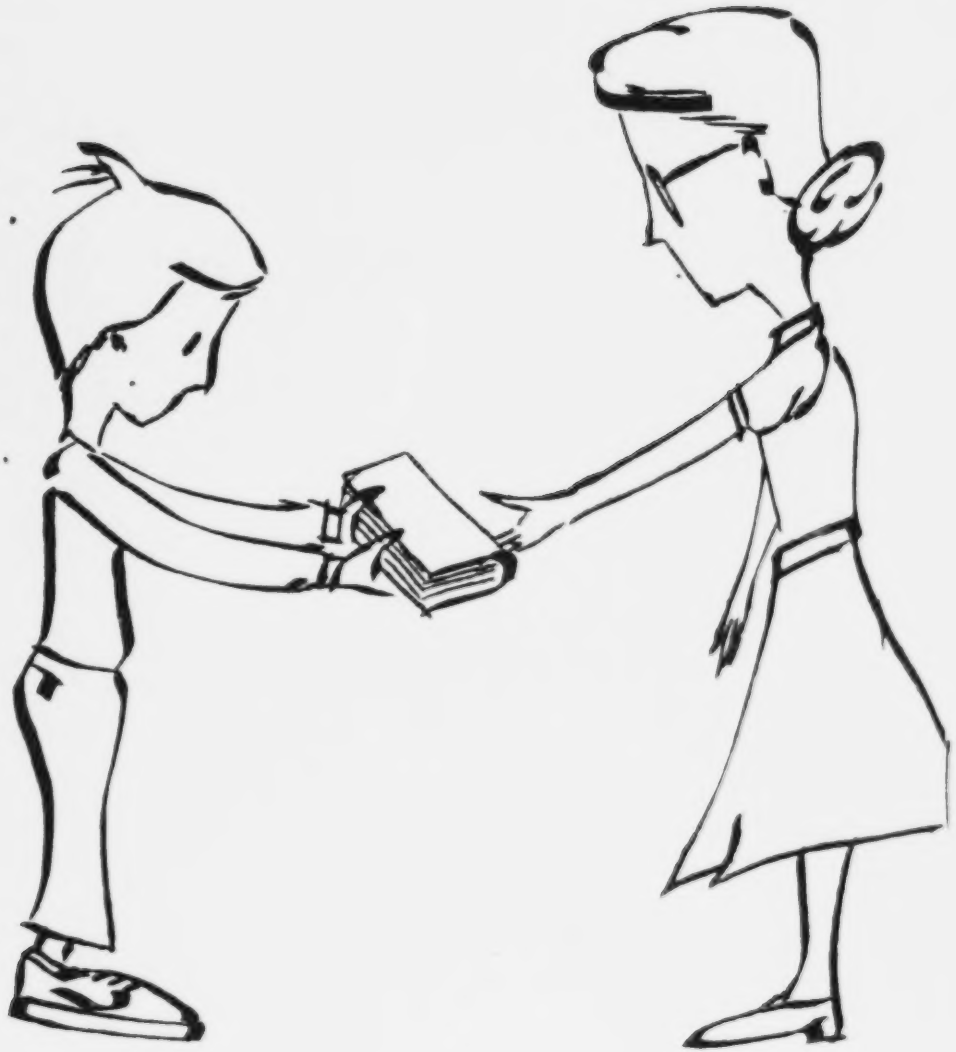
IMMERSION SESSIONS

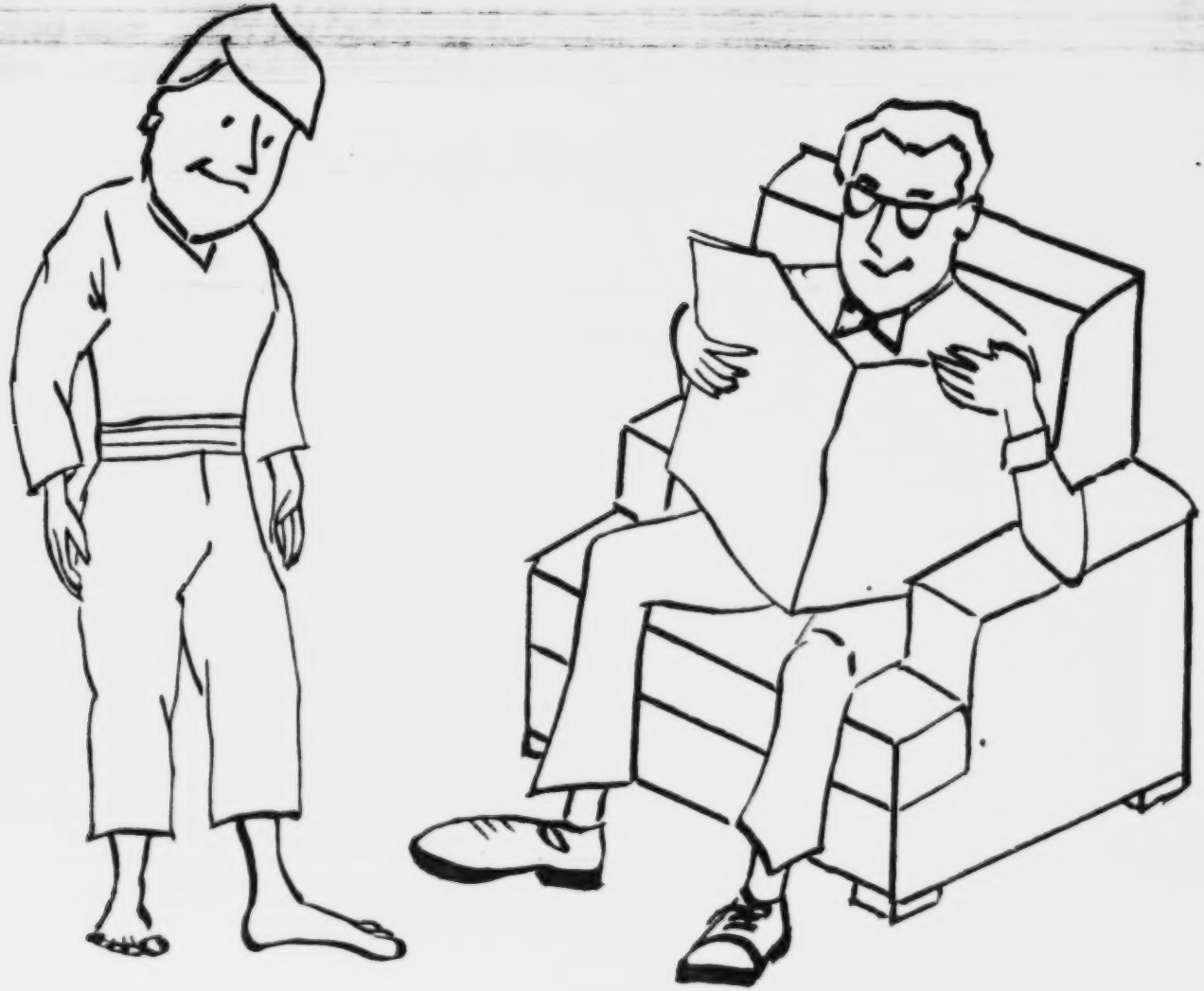
Recently, in the School of Asian Languages at the Defense Language Institute, we introduced a schedule including up to three "Total Immersion Hours" per day. During such hours, only Korean is spoken. A blue card bearing a total immersion logo is displayed on the classroom door, and anyone stepping into such class will find the students totally immersed in the Korean culture. Role-playing activities, skits, narration and presentation of materials prepared during, in, and out of class, will take place during these hours. Singing songs and playing games in Korean are some of the activities that the students find most interesting. An effective role-playing situation is created when the students are asked to play various members of a Korean family, and each must choose an appropriate speech level and, at the same time, act appropriately. Many skits prepared by the students bring laughter and spark into classroom activities.

In summary, innovative instructional strategies constantly bring together language and culture in a proficiency-oriented classroom in the Korean department.









Japanese

The Japanese Basic Course is 47 weeks. The course is divided into seven phases and after every phase there is a phase test to measure the student's achievement. Unlike most of the academic institutions, we teach the Japanese syllabaries and kanji characters from the beginning stage of the basic course. Every individual lesson consists of a skill getting phase and a skill using phase. The skill using phase which includes the immersion hours is scheduled in the morning, and the skill getting phase such as introductions of new vocabulary, patterns and kanji characters is scheduled in the afternoon. The textbooks used in the Japanese course at present are almost all commercial books. Unfortunately, sociolinguistic features and culture are not incorporated in these textbooks as much as we would have hoped. Therefore, each instructor plays a crucial role for teaching culture and sociolinguistic features in the classroom.

We combine language features and cultural features from the first day of the instruction by teaching students how to address each other. They learn that Japanese people usually 1) use their last names, 2) use an affix "--san" after the last name of the addressee, 3) use nothing to refer to himself because "--san" is to show some respect to the addressee, 4) the affix, "--san" does not indicate sex or marital status. For example, Mr./Mrs./Miss/Ms Smith would be addressed as "Sumisu-san" in Japanese. Although in a military environment soldiers are addressed by rank and name, we apply the same rule in the basic course to create a more equal learning environment. When the student addresses a teacher he is taught to use a different word. He will use the word, "sensei" ('teacher') instead of "--san". This is because a teaching profession is highly respected in Japan and to show respect it is more appropriate to use the word, "sensei" to address a teacher. The word, "sensei" is used to address not only the teachers but also doctors, lawyers, politicians, and other highly respected group of people. Students are warned that they might offend the addressee by not properly addressing him.

We teach two different ways of greeting in Japanese; one involves greeting each other and the other involves greeting teachers or superiors. For instance, when the student learns to greet in the morning they learn both "Ohayo" and "Ohayo Gozaimasu." (Both mean "Good Morning.") "Ohayo" is informal and used mostly among friends and "Ohayo Gozaimasu." is formal and more polite and used to greet acquaintances and superiors. The greeting instruction includes the non-verbal behavior such as bowing and eye contact. Japanese bow to each other whenever they meet. Improper bowing and eye contact could easily offend someone. Japanese department stores send their newly hired sales clerks to a special workshop on the art of bowing so as not to offend the customers.

Japanese people have long avoided making direct and explicit judgements of good and bad. The speaker must consider the other person's social position and try not to hurt his feelings. For that reason, what a Japanese says can very easily be ambiguous to non-Japanese people. Following are two examples of ambiguities commonly observed in Japan.

When a Japanese is asked for a definite yes or no answer, and if things do not look too promising, he would probably say, with a hissing sound, "Muzukashii desune.." (It is difficult....) As stated in Business Japanese, published by Nissan Motor Co., Ltd. (1985) "it's difficult" is after all easier on the ear than plain "No" and you, as the guest, must of course be spared by the unpleasantness of such an abrupt and clumsy reply."
This tendency to avoid explicit judgements has lead to various misunderstandings between Japan and foreign countries. Japanese government officials use "officialese" which could be translated in one way and means the other. The examples of such officialese are: "Zensho suru," which literally means "I will cope/deal with as appropriate" but its underlying meaning is "but it's not important, so why bother?" and "Kakyuu-teki sumiyakani.." literally means "with all urgent speed" of which underlying meaning is "..maybe in a couple of years...." (Katsuya Mogami, 1985).

Cultural differences are found in the universal topic of eating and offering food. When an American holds a party, it is very common for the host to say to the guest, "Please help yourself." This sentence, however, could have a rather unpleasant ring in the ears of Japanese who don't know about American customs. The meaning, of course, is simply "Please do not hesitate and take what you want," but literally translated, it has somehow a flavor of, "Nobody else will help you." Japanese sensibility would demand that in entertaining, a host should show sensitivity in detecting what was required and should himself "help" his guests. To leave a guest alone and expect him to know where things are and help himself would seem excessively lacking in consideration." (Doi: 1978)

The above stated cultural differences can be incorporated in short plays in Japanese easily. Since our textbooks do not have role playing materials included, the teachers have to make their own short plays. It could be time consuming at first, but luckily we have word processors and modifying the content depending on the students' levels is relatively easy. For those who need a greater challenge, we recommend open-ended role playing. For example, the student will be given a situation such as "You and I are friends. You want to go to see a movie, but you don't want to see the movie alone. Call me and ask me to come with you." With this kind of role playing, the teacher can control the difficulty of the content depending on the levels of the participating students.

As one of the supplementary materials, we use two kinds of videos: one is educational videos aimed at non-native speakers of Japanese, and the other is authentic videos such as dramas, news, variety shows, and quiz shows broadcasted in Japan. We utilize the educational videos during the week to assist the classroom instruction and show the authentic videos on Friday afternoon as a cultural hour activity. Videos are used not only to enhance mainly students' listening and speaking skills, but also to introduce non-verbal behavior, kinesic aspect, and spacial aspect of the Japanese culture.

Other supplementary materials we use in our department are educational games. Some games are created and/or adopted to the appropriate levels by the teachers and some are commercial games such as Japanese versions of Monopoly and Trivial Pursuit. We have also effectively used mahjong, a Chinese game which is very popular in Japan, in our classroom instruction. Discussing the strategies to win in Japanese is very challenging for the students. Since there are professional mahjong players in Japan, students taught themselves a proverb, "Gei wa mi o tasuku." (Accomplishments are a life-long benefit to their possesser.)

Teaching students Japanese sayings and proverbs is a very good way to introduce Japanese social values. The following is one example of how the social value is incorporated in the grammar explanation. When the student learns a pattern of "be good at ---." (ex. Martina is good at tennis.) he will be exposed to a proverb, "Noo aru taka wa tsume o kakusu." (The wise hawk hides his claws.) A truly gifted person may try to hide his ability and also it is considered unsophisticated to praise oneself and show off his ability. Humble attitude is a virtue in Japan. Thus, it's appropriate for him to say, "I can play but not very well," even though he is a good player. Another saying which describes the Japanese social value is, "Deru kui wa utareru," (The nail that sticks out must be hammered down.) In Japan where conformity is a very important social value, being individualistic or different from others could be regarded as somewhat negative. It could destroy harmony and invite chaos. By presenting these proverbs students are exposed to different social values which could influence the student's choice of words and sentence patterns as well as their behaviors.

Finally, I'd like to share the students' feedback on the described proficiency oriented activities.
Role playing is fun and more realistic than drill practices. Some students indicated, however, that the role playing materials sometimes can be confusing if the cultural points treated in the play are not explained well.

Videos are extremely popular among students. The student's inputs indicate that videos allow them to listen to conversation between and among natives other than the teachers; that students are able to see the actual situations and actions taken place between the two natives; students can observe how the culture affects its language; that it's easier to remember words and patterns with videos; and that videos enable them to understand the situation without knowing the exact meaning of the words.

Games appear to be very effective and very popular among students. We found that games are especially appreciated after big tests and tough lessons. The students think using games is very useful because 1) it allows for real communication (i.e., in order to win you need to communicate), 2) it provides a good break from rather dry drill practices, 3) students use the language in a more relaxed atmosphere which is more conducive to the learning process, 4) it makes learning more enjoyable, 5) it helps to develop an ability to think on one's feet in Japanese, 6) it is a good way to review vocabulary, and 7) it adds variety to the activities.

It is very important that students know what is expected of them in the classroom. Many proficiency-oriented activities require student-centered classroom instruction. In order to have successful and effective classroom activities, both students and teachers must clearly define what their roles and responsibilities are.

ASKING YOUR FRIEND TO DO SOMETHING

You and I are friends.

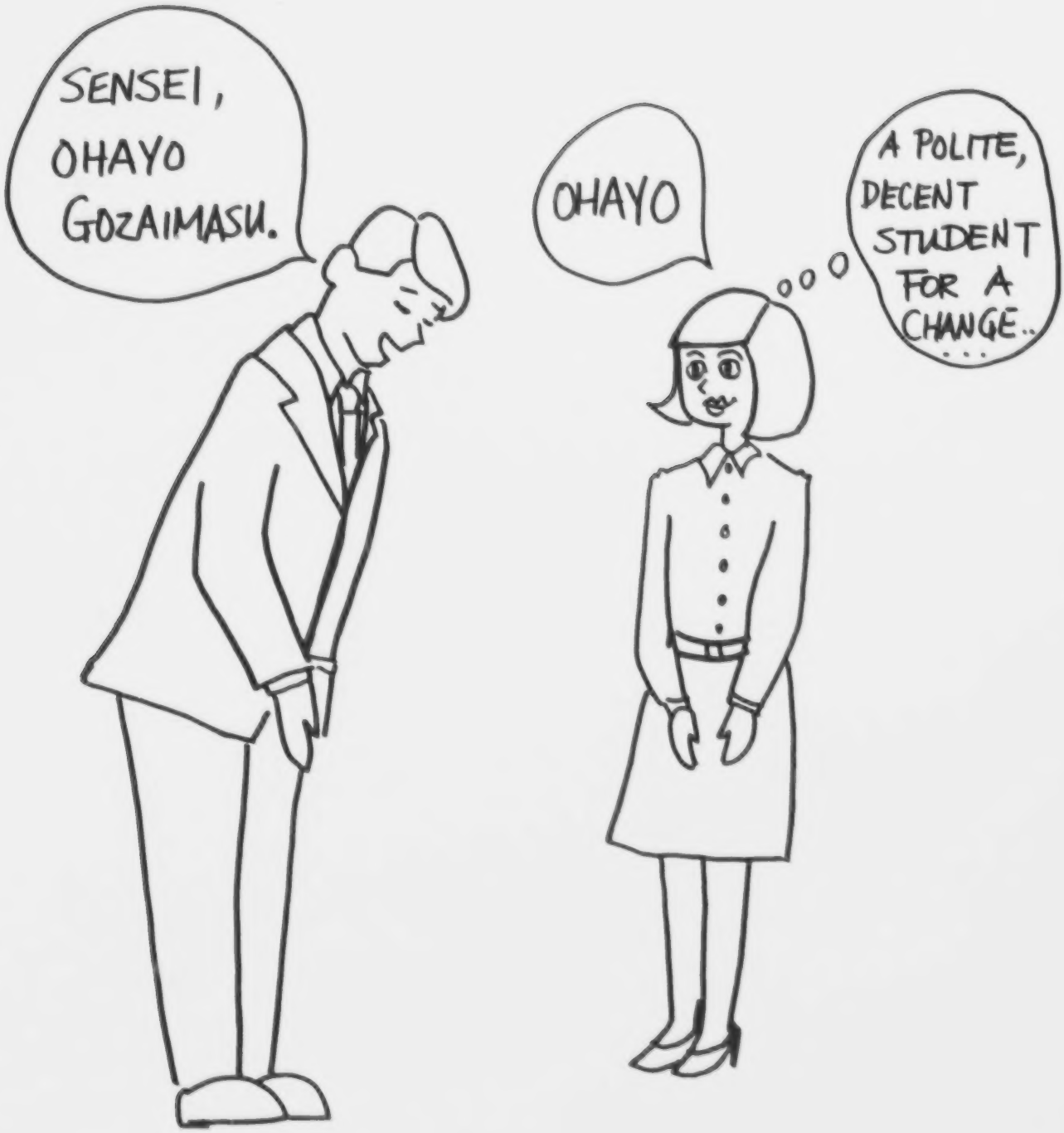
You want to go to see a movie,

but you don't want to go alone.

Call me and ask me to come with you.

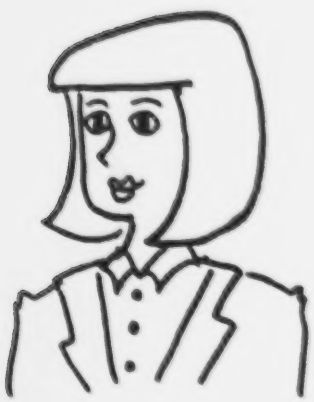
"THE WISE HAWK HIDES HIS CLAWS."

"THE NAIL THAT STICKS OUT MUST BE HAMMERED DOWN."

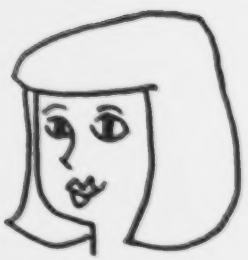

SENSEI, OHAYO GOZAIMASU.
OHAYO
A POLITE, DECENT STUDENT FOR A CHANGE...

PARTY AT THE JONES'
BUT I DON'T KNOW WHERE THINGS ARE IN THIS HOUSE.....
WHAT AN INSENSITIVE HOST!
THANK YOU..
PLEASE HELP YOURSELF

SEAMAN SMITH



MS. TANAKA (TEACHER)



SUMISU-SAN

TANAKA-SENSEI

Conclusion

Communication begins when people meet each other and the first encounter with the people of a foreign country may well determine the attitudes which a person will develop toward an entire culture. On the other hand, looking into the eyes of a superior in Korea, the interpretation of a particular gesture in an Arabic country, improper bowing in Japan, the lack of recognition of ambiguities or not shaking hands at an appropriate occasion in Germany, Austria or Switzerland may well determine what impressions the student will give to others. We may remind ourselves that the first impression a person makes may be permanent and we wish to help our students to be accepted abroad.

Proficiency in a foreign language is determined in large measure by the extent to which the student is aware of cultural differences.

The examples we have given are intended to be illustrative. The classroom activities involving the practice of communicative skills are as varied as the resourcefulness of the teachers and the students. They can easily be adjusted to the interests and skills of the class.

We have found that difficult language features can more easily be learned and practiced in contexts in which they are used. They also are retained longer when the student can associate them with a particular task.

Our intensive language classes require much of the student, approximately nine hours a day. For this reason, the effort by the teachers to make the daily routine stimulating and interesting is very important.

We schedule field trips, picknicks, and similar social events with our students at certain intervals. Students and teachers are encouraged to prepare these cultural events. Eating at an ethnic restaurant or sharing a meal typical for a particular culture may be just as instructive and relevant to the student as a classroom session. It certainly can be enjoyable. We also have an international kitchen at the Institute. Teachers and students prepare ethnic food and enjoy it in a particular cultural setting.

Graduation is the highlight for our students. A discussion with the students at graduation reveals that there are rewards other than grades or a particular skill level. Students in general are proud of their ability to get along in a foreign culture.

Also, the student recognizes that the world in which he lives has become larger because he sees it through the eyes of an Arab, a Japanese, a Korean or a German - or any other culture. Moreover, graduating students is rewarding for the teacher because he or she assisted in their success.